

1946

The Story of a Church

Union Avenue Church of Christ

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The Story of a Church



Foreword

This booklet has been prepared, first, that the members may have the joy of knowing how much good is really done; secondly, that you may know how much hard work is required in getting this service rendered; and, thirdly, that you may catch a vision of the unlimited possibilities this congregation has for increasing its service to the Lord.

As you read these pages, one by one, think of the many nights on which committees met and discussed the calls before them; the best methods of helping those who wrote, and then, the many regrets that were felt when funds were exhausted and some calls had to be turned down.

Think, also, of the large amount of good done in so many places just because the members generously gave of their money on the Lord's day. Think what would have been the results if these contributions had not come in, and think how much more good can be done as we, year by year, are able to increase our contributions.

Remember these pages are the record of your good work over the world—both in the United States and across the oceans. Let each member develop a righteous pride for the enlargement of this great work year by year.

Observe, also, that every dollar stipulated in our budget for missions goes to that work. We have no denominational machinery, with salaries and overhead which take large sums out of each dollar. Every cent given goes to the actual doing of mission work, feeding the hungry, helping the orphans, and doing our own local work.

Visualize, if you can, the unlimited possibilities before us, if we continue to grow as Christians and to work and sacrifice together for the cause of the Lord.

UNION AVENUE CHURCH OF CHRIST

1930 Union Avenue
Memphis 4, Tenn.

Elders

A. M. Tucker
M. P. Hayes

L. M. Graves
J. B. Nolen

J. H. Priestley

Deacons

L. B. Britt
H. T. Hawkins
M. E. Hill
J. Frank Knox
Cecil R. May
H. W. Scott
H. G. Walker

Nelson Burton
T. D. Hanna
W. B. Howard
R. Hershal Lyon
Roy I. Pritchard
M. A. Shelton
Robert W. Wright

E. W. McMillan.....Minister
Ernest R. Wright.....Song Director
W. S. Long.....Evangelist
Miss Annie Glenn Puryear.....Secretary

1947

"There is one body, and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all," Eph. 4:4, 5, 6.



OPEN HOUSE AT THE McMILLANS

Retrospect

The history of the Union Avenue congregation reads like a religious novel. Its beginning, development and service can be explained only in terms of Providence.

In the early months of 1901, the church in Memphis was composed of nine members, meeting in what then was called "The Woman's Building." Those members were: Brother and Sister W. B. Morgan, now living in Kentucky; B. B. Goodman, her brother; Sister Goodman, Mrs. Morgan's mother; Brother and Sister Bee, parents of Miss Louise Bee, one of our good members now; and a Dr. Murphy and his two daughters. That entire church at times rode the elevator to the third floor, where they met for worship.

On July 23 of 1901, a young man from Bowling Green, Kentucky, by the name of C. A. Graham, arrived to increase the church membership to ten. A little later in that year, H. P. Carter, another Bowling Green young man, came to Memphis and began meeting with the church. These men are both still faithful members at Union Avenue.

In 1905 the church was still meeting in the Woman's Building. During that year, Brother and Sister W. F. Thompson augmented the church forces, and for the 42 years since have been faithful Christians. June 12, 1946, will be their 63rd wedding anniversary. She is now confined to her home, but Brother Thompson, notwithstanding his eighty-seven years, still walks the streets and sells insurance, not from necessity, but from natural industry and desire. He is one of the most inspiring listeners each Lord's day morning at wor-

ship, and his lyric tenor is still a contribution to the melody of worship in song.

The first adventure of note in the history of the congregation was when it moved to the Lenox school house, near the present end of Peabody at Cooper.

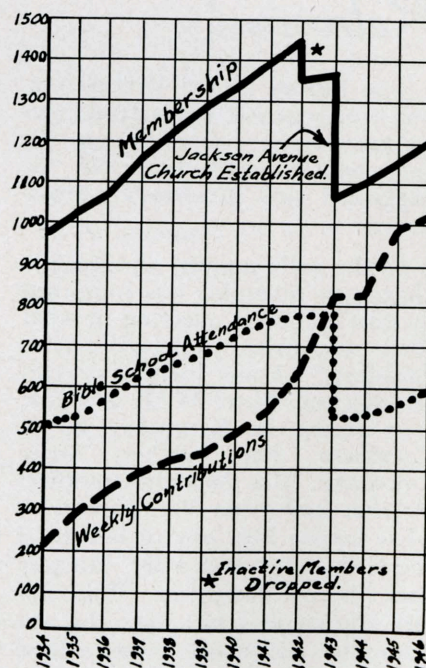
Shortly afterwards, a location was purchased on Harbert Avenue. It was there that the first local minister was engaged. That man was Brother J. W. Dunn.

There is a long list of names that could be given of men who have served as evangelists of the Union Avenue congregation. There is an even larger list who have come as visiting evangelists for revival meetings. During the last thirty years of the congregation's history, it has been a sort of symbol for adventuring for God—not in the sense of bordering on the doubtful, but in the sense of a constant increase in service. When the move was made from Harbert Avenue to the present location on Union Avenue, there were criticisms many because some seemed to think that the cost entailed a waste of money on a large scale; but the wise leadership of those years saw far into the future, and their adventure has inspired many other congregations to build adequate houses of worship and service since then.

In mission work, the Union Avenue congregation, likewise, has been for a long time, considered the leading church in the matter of help in destitute places. We are now carrying the largest mission

budget in the congregation's history, notwithstanding the large gift of members the last three years to other worthy works—such as the Jackson Avenue church, in particular. There are now in Memphis thirteen congregations of white brethren and four negro churches. The total number will approximate 6,000 members. Our own Union Avenue congregation now has a few more than 1,200.

It is the wish of the leadership in our good congregation that these 1,200 members shall be so possessed of vision, zeal and sacrifice that we shall be able during the next forty-five years to multiply ourselves as many times as those original ten did from 1901 to the present. But that is something which only each person can settle, or do. We believe, however, that every member has that same desire.



On page three are pictures of Brethren Carter and Graham, Brother and Sister Thompson, and of the table at open house in the home of Brother and Sister McMillan last December, around which are those who served the guests. Our beloved "Ma Brunner" is observed serving Brother Thompson.

Adjacent, also, is a graph of the congregation's growth the past thirteen years. The graph shows, by the week, Bible school attendance and financial contributions, and total church membership each year. In 1942, it was decided to check more carefully into the actual membership, eliminating from the directory those who could not be accounted for as to location and attendance. That led to the elimination of about 150 names which had been carried for years with no knowledge of their whereabouts. It will be noted, therefore, that the graph dropped radically at the beginning of 1942. In the middle of 1943, there was another large drop, because we gave about 150 members at once to the new congregation of Jackson Avenue. Since that time, an additional number of transfers has increased the total to about 300. We have been happy to make these contributions to that good congregation. And, though the entire loss to our own membership did not all occur in 1943, we are representing the total

in the graph as if it had occurred in that year, just that the graph may be the more easily drawn; and the total has to be shown in order for our own progress against that loss to be clearly seen.

The names now carried in our directory are, in the main, people who are checked at the beginning of each year. And during the year there is a constant check into this list in order to keep up with the spiritual interests of each member.

The broken line in the lower chart represents financial contributions actually made; the solid line represents the membership year by year; the dotted line represents the average Bible school attendance, per week, and though the starting of the Jackson Avenue congregation naturally affected our membership and Bible school attendance, the financial contributions were kept above the budget requirements. Steadily, too, our membership and attendance have built up until regular Lord's day attendance now is about what it was in early 1943, though our membership and Bible school attendance are somewhat less. By the end of the present year, we should have the total membership and Bible School attendance back to their peak of early 1943. Let each member make a diligent effort to see to it that even a better record is made to our credit in heaven than that.

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned," Mark 16:16

Five and a Half Years in Memphis

By E. W. McMILLAN

Each church, or congregation, usually has some distinct feature, or features. During five and more years in Memphis, I have been greatly impressed by the following characteristics in the Union Avenue church—both its leadership and the other members.

In the first place, there is a definite conscience concerning what we ordinarily term “doctrinal teachings of the scriptures.” There is a minimum of concern about tradition as such, and a maximum of concern for pure doctrine of the scriptures, not just a few things which many would have in mind when they speak of doctrine, but the Bible teaching on all matters. My own pulpit teaching has covered a large area, and in my Sunday adult class at 6:45 p. m., I have expanded even more. Subjects have included the music of ancient Israel, the book of Psalms, and a comparison of the other ten religions with Christianity, showing the superiority of the latter. These classes have been attended by adults, ranging in number from 40 to 75, including elders and deacons, and other regular Sunday Bible teachers; and they have been keenly interested in all these teach-

ings. I gave a regular college course in the Book of Acts; one in the church—its organization and the administration of its work; its terms of entrance; its worship; its mission of world service. They attended and were keenly attentive to those lessons. For months, I also taught a mid-week evening class in the study of modern denominational beliefs, showing where they contradict Bible teachings. All these classes were largely attended by the adult members, some of them church leaders. Furthermore, in their discussions privately, as in their business meetings, their judgments of preachers to invite for preaching, it was revealed, were not based upon prejudice, but upon principle.

In the second place, there has been at all times, an evident desire to be merciful and just. They have always gone the second mile. I have received such dealings myself and have seen it dealt out to others. Too often church leaders are lacking in these Christian graces, as a result of which, both members and outsiders are made to stumble. But such is not the case, as a rule, here.



ERNEST W. WRIGHT

E. W. McMILLAN

CO-WORKERS DISCUSSING CHURCH ACTIVITIES

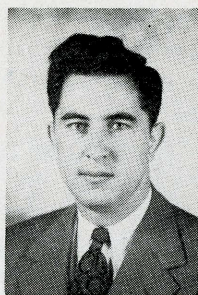
In the third place, I have observed the untiring and faithful application of their energies to unselfish service at all times. This leadership is supported by a church membership which also is devoted in their sphere; therefore, the Union Avenue Church is what it is.

We have no members with large capital; all of them are of the middle income bracket, or less; yet our budgets are the largest in the history of the church. And the average of our Lord's day contributions from January 1st of this year

through April is the largest average for any similar period in our history.

A closing word should be said of the peace and harmony in the church. There is a steady, straightforward advance, with unanimity of judgment on all major objectives, and with the minimum of complaint by any member on any decision. Twelve hundred people thus united and working are a mighty tower of strength in the Lord. I thank God daily for the privilege of being associated with such a church.

“Come over into Macedonia and help us,” Acts 16:9.



C. W. BRADLEY

"Brother O. A. Richardson and his wife moved from Batesville, Arkansas to Rockingham, North Carolina in 1935. They soon learned that there was no congregation of simple Christians meeting for worship. Not being willing to feel that nothing could be done about the situation, they started meeting each Sunday in their home for Bible study and the Lord's Supper. Another member learned about this and started meeting with them. They met in their home for five years. The people of Rockingham couldn't figure these people out. Why would they want to

meet in the home when there were so many nice churches in the city? It took lots of faith to keep going against all the criticism. Brother O. P. Baird was working with the church in Wilmington at that time. He came to Rockingham once each month and met with the little group. Next door neighbors began to come in. Two people were baptized as a result of this work.

"Where there's a will, there's a way. In 1940, Brother Baird conducted a tent meeting in Rockingham. Several people heard the Gospel for the first time. Four repented of their sins and were baptized into Christ. The little mustard seed is beginning to grow.

"In the Fall of 1940, the little group of Christians decided that it would be better to have a meeting place down town. A hall was rented, and they started worshipping in it. It was not the most desirable, but it was a beginning. About this time, two members moved here from Arkansas. This added strength to the cause. Brother Baird came back for another meeting in 1941. Three more were baptized. Brother Brents came in 1942 for a meeting. The attendance was good, but there were no additions.

"Brother Richardson was visiting his parents in Arkansas and happened to hear Brother George Benson preaching in a revival meeting. He approached Brother Benson about the situation in Rockingham. His effort was not in vain, because Brother Benson immediately started making plans. In the summer of 1943, Brother Benson, Leonard Kirk and six students from Harding College came to Rockingham. The six young people came two weeks early and did personal work. Brother Benson did the preaching in the meeting, and Brother Kirk directed the singing. Many new contacts were made, and two obeyed the Gospel. Virgil Bentley, one of the personal workers, decided to move to Rockingham to work with the church. After going to his home and getting married, he and his wife came back.

"The next summer, 1944, Brother Benson, Kirk and three young people from Harding College came for another meeting. Since Bro. Benson had to leave a few days before the meeting was over, Brother Andy T. Ritchie was called to come and finish it. Three obeyed the

Gospel in this meeting. Other than those baptized during the meeting, two were baptized by Brother Bentley. He also made an appeal to the Brotherhood for help. A lot was purchased and plans were made to build a house.

"Brother Bentley and his wife moved to New York after having worked with the church here for two years. He did much good while here. Although Rockingham was left without a preacher for a few months, the work did not stop. Work was started on the building in 1945. Brother Ottis Castleberry came for two months in the fall. He had graduated from Penn. State and decided to help out here for a couple of months before going to California to further his studies. Our meeting started the last of November with Brother Ritchie doing the preaching and the singing being directed by me. The church moved into the new building on the day the meeting began. It was far from being finished, but it could be used. There were 10 baptisms, and one restoration during this meeting.

"I followed Brother Bentley's example by going home and getting married and moving back to Rockingham. There have been two meetings since he came back. Brother O. P. Baird came in the summer and Brother Ritchie came back in September. From the day the church moved into the new building last November to now, there have been 30 additions. Some have moved away and some have not been faithful. Right now there are about 40 to 45 percent on Sunday morning. There are around 25 or 30 faithful members.

"Much progress has been made in the past year. The building is not altogether finished, but much has been done. It has been painted; new seats have been bought and installed; rooms on each side of the baptistry have been built for class rooms and for dressing rooms; a concrete floor was poured in the basement; rest rooms were installed; a water heater was purchased for the baptistry, and many other things were done to make the building more useful. There is still much to be done, but the church is doing what it can. They owe about \$3,700.00 on the building. Monthly payments are being made. About 10 congregations are supporting Brother Bradley. Some of these congregations send only \$10.00 per month, but they are making the work here possible. Recently, Brother Bradley raised support to carry on a radio program. He is on the air every Sunday at 9:00 A.M.

"The church in Rockingham owes much to the churches who are supporting it. It is looking forward to the time when it can be self-supporting and helping other mission fields. Much of North and South Carolina is a mission field. The nearest congregation to Rockingham is 75 miles away. There are thousands of people near who have never heard the Gospel."

Respectfully,

C. W. BRADLEY.

Work in Utah

Ten years ago there was not a Church of Christ in the state of Utah, not a full-time gospel preacher, and, of course, not a Christian school.

Under the sponsorship of the Broadway Church of Christ at Lubbock, Texas, Brother Otis Gatewood started the work about six years ago. Salt Lake City, it may be recalled, is headquarters for the Mormons in America. Brother Gatewood's work has been dramatic, heroic, and loyal. Out of his efforts, among other good things, has come the conversion of Brother Jacob C. Vandervis from

the Mormon faith. It will be recalled that Brother Vandervis spoke to us one Wednesday night last year, and that he has now returned to his native land of Holland as a missionary, under the sponsorship of the Northside Church in Abilene, Texas. Our congregation, it will be seen from the special chapter on mission projects last year, made a contribution to his transportation expense.

Utah today has three congregations, with a total membership of 90 and has three full-time evangelists. It plans an additional evangelist beginning this summer, and an additional work is to be opened up in Sandy, Utah.

Schenectady, New York

The work in Schenectady, New York is outlined in the letter below from Brother Lancaster, their present minister.

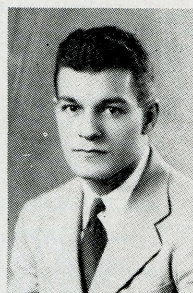
Brother McMillan stayed in the home of Brother and Sister Lancaster on his recent trip among mission places. They live in a fairly large apartment, which they were fortunate in securing after their marriage last year.

Brother and Sister Lancaster spent their honeymoon traveling from Texas to Schenectady, New York.

How many of us would be willing to make our early marital adjustments toiling in a mission field? How many of us would turn back upon larger salaries, which would buy the things our young

brides require, and work on the small income of a missionary in order to adventure with the Lord into hard places and establish His work there? How many of us would be willing to climb up long stairways to a second floor and meet for worship in a building where dances are held, and where other interruptions come in order to build a strong church for the Lord, when we could stay back in the South and work among more pleasant scenes, with more comfort?

Such are the H. C. LANCASTER devotions which prompt Brother and Sister Lancaster, and the other young couples now working in our mission places. Read Brother Lancaster's letter with care and prayer:



"Beginning with the meeting of a few Christians "discovered" in the populous Albany, Scotia, Schenectady and Amsterdam areas in upstate New York, the Schenectady church had its birth. V. F. Abercrombie of Scotia and George Gurganus, now minister of the church at Hubbardsville, N. Y., were especially interested and had the assistance of others interested in planting the cause here.

"The Syracuse church, under the capable leadership and direction of Brother Gurganus, gave valuable assistance in supplying preachers for a long period of time. For many months the group met in various members' homes and many members moved to this section only to move away in a few months. However, all served to initiate the efforts of the Lord's body in this place.

"In August, 1944, Brother Charles R. Brewer came to Schenectady to introduce the New Testament church from both speaker's platform and radio. Others accompanied him to make personal contacts. Two baptisms resulted, as well as a deeper consecration and greater vision of usefulness felt by those in attendance at the meetings.

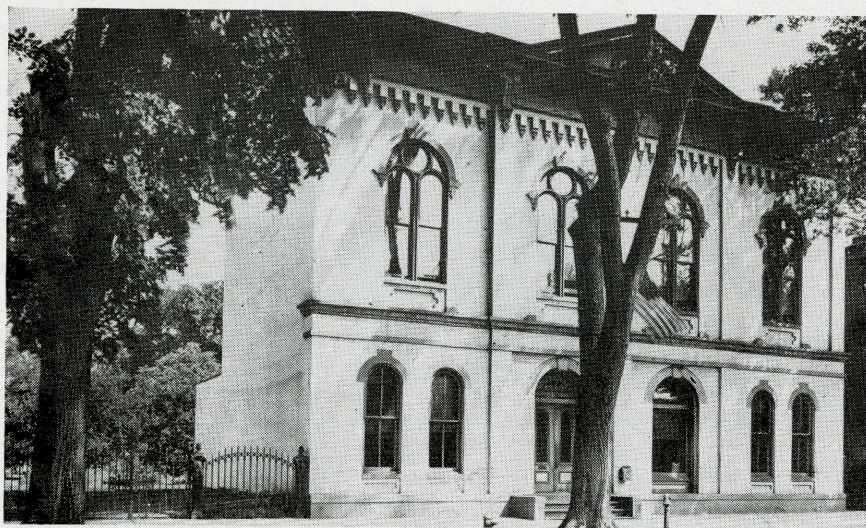
"The year 1945 brought the tireless efforts of Brethren Andy T. Ritchie, Jr., Harold Holland, Leonard Kirk, Ralph L. Starling and many others in a campaign destined to extend the borders of the kingdom to include seventeen faithful members. Previous to this campaign, there were but three members of the church here. The close of this effort left Harold Holland and Brother Ralph Starling and his wife, 'Dot,' to advance the cause. When Brother Holland took leave for work in Tennessee, Brother Starling continued in giving his utmost to the work.

"Brother Starling showed himself a very zealous and diligent evangelist in organizing Bible classes in various homes, publishing a weekly bulletin, organizing a mailing list for various publications, making many contacts with potential Christians and organizing and encouraging the members. Two fine people were converted as a result of Bible teaching in the home. Upon the departure of Brother and Sister Starling in August, 1946, twenty-four Christians were meeting at 13 Union Street in Schenectady. A building fund of over a thousand dollars shows planning for a greater future.

"I came from Wheeling, W. Va., the latter part of August, to labor with the Schenectady church, being supported by the Union Avenue brethren in Memphis, Tennessee, who had made Brother Starling's work here possible. May the Lord bless the efforts of His servants!"

Respectfully,

H. CARROLL LANCASTER.



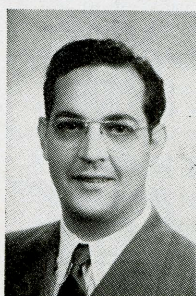
A few of the members met in a private home the night Brother McMillan was in Schenectady. If the members of our congregation could have seen the eagerness and

the solicitude with which they talked, it would have inspired all of us to much greater things. And we shall do more for them as we have more with which to do.

"But wilt thou know, O vain man, that faith apart from works is barren."

—James 2:20

Evanston, Illinois



ROBERT E. BOX

Our contributions have been

It was through the approach of Brother Yater Tant, brother of our Moselle Priestley, that the Union Avenue church became actively interested in the work of Evanston, Illinois.

small all the while, but have been sent monthly since 1943. They have been a sort of finishing need for the brethren to carry on and make ends meet in their work.

Brother Tant was their first minister, having gone from a larger congregation in Chicago to that work. Ever since, we have continued our small monthly contribution. The unusual leadership in the Evanston church gives great promise that we shall have in the not too distant future one of our strongest congregations.

Work Done by Individuals

Brother Tucker's Individual Work

Brother A. M. Tucker, one of our elders, does a work that is not known among the members as fully as it deserves to be. In addition to acting as chairman of the Relief Committee last year, in which capacity he did a large service, Brother Tucker did a great amount of visiting personally.

Brother Tucker, in recording his visits, does not count each individual visit in the hospital; he merely counts the visit to the hospital, regardless of the several visited there on each trip. The same is true of home visits.

Records we have of his work in the office are: Twenty-four visits to the hospitals; forty-seven visits to the homes—a total of seventy-

one. An added value to these visits is the fact that Brother Tucker has spent plenty of time on them. Many persons merely fit their visits in between other duties; but Brother Tucker, a retired government man, has plenty of time to pause and talk. That is a great value in such work. Thirty different homes are represented in the forty-seven visits that he made, too.

Due directly to his efforts, six people placed membership in the Union Avenue congregation last year, and five people began regular attendance in Bible classes.

"In as much as you did it unto these you did it unto me." Matt. 25:40.

"Pure religion, and undefiled, before our God and Father is this; to visit the fatherless and the widows, and to keep oneself unspotted from the world." James 1:27.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. So what we may boldly say, The Lord is my helper, I will not fear what man shall do unto me," Hebrews 13:5,6.

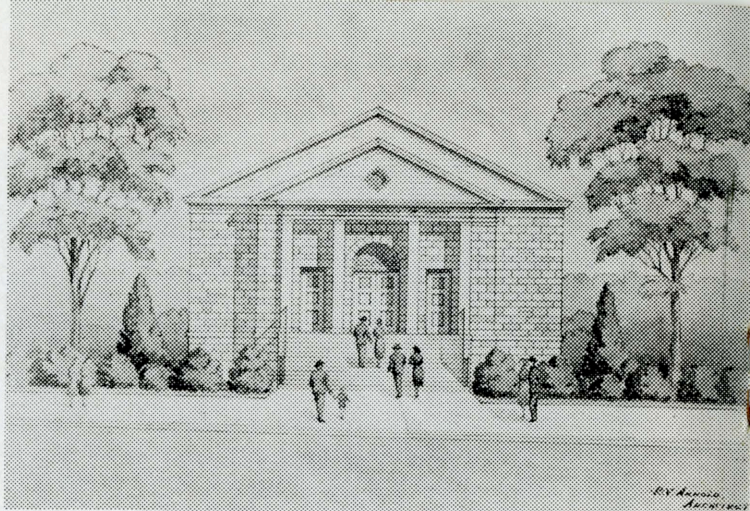
Brother W.S. Long's Work

For several years it has been recognized that our congregation needed a minister who could go constantly into destitute places and establish the Cause, visiting them in person; to preach on the Lord's day, and to hold protracted meetings. In January of 1946, Brother W. S. Long began work with us in that capacity. In addition, he has engaged himself at times in visiting people he knew in our congregation, who were in hospitals, also in visiting out of town people in the hospitals. He also preached a few times in Brother McMillan's absence for the Union Avenue church.

During 1946, Brother Long's report shows that he preached in twelve cities, held six gospel meetings, baptized and restored about 27 people; delivered 127 gospel sermons; taught 125 Bible classes, made about 200 personal calls; distributed 2,000 Bible tracts and drove about 15,000 miles to do mission work.

MILLINGTON

Millington, Tennessee, is twenty miles out from Memphis, as all our members know. During the war, it became a center of great activity, and since the war it has become a permanent center of activity for the Navy. For years we have recognized the need of a con-



PROPOSED BUILDING, MILLINGTON, TENN.

gregation there, but just never seemed able to undertake the effort of establishing one.

In the summer of 1946, Brother W. S. Long, our missionary to destitute places, held a meeting and established a congregation in Millington. Quite a few of our own members, who had been coming in for worship to Union Avenue, became charter members there. Other members were gathered from the surrounding country. Since that time, they have been meeting in the home of Brother and Sister B. L. Howard. Brother B. F. Hauey of Halls, and Brother Long each has preached two Lord's days a month for them. They now have plans for a new building of worship. Some of the other Memphis congregations have made contributions to the building. We have underwritten \$2,500.00 on it, in addition to supplying them with Brother Long. Their building will be most adequate. Brother Long says we now have in that congregation 54 or 55 members. Prospects there are for a strong little church within the very near future. Christians whose gifts of money have made this new church possible will share in the rewards of heaven for their generosity.

The Work Of Brother Hawkins

It is the belief of our church leadership that those persons going to mission fields would be able to do more effective work if they had some seasoning that their college teaching can not give them. During 1946 we tried an experiment under that belief. Brother Robert B. Hawkins was employed to work with our young people, to assist in the Bible school, to visit among the members, and especially to visit the sick. He was also asked to direct prayer meeting and teach the ladies' Bible class at times. Some preaching work was done by him, especially during three mission meetings.

"Ye are the light of the world. A city set on a hill can not be hid,"
Matt. 5:14.

Help To The Orphans

It has been long the custom at Union Avenue to make at least small monthly contributions to our orphans homes. These contributions have not been as large as might be wished; but because many people will give to such good works who would not give to mission work freely, our leaders choose to make our chief efforts the mission work, believing that others are more likely to contribute liberally to the orphans homes. Yet, we want some share in that work also. Therefore, we make regular monthly contributions to them; also, last year made a special contribution to the Tennessee Orphan Home when

In November, Brother Hawkins moved to take up full time work in Greenville, Mississippi. His report of work done with us before leaving was: 341 personal visits; 66 sermons preached; 50 Bible classes taught, and 13 prayer meetings conducted.

In Greenville now, Brother Hawkins says that his work is greatly helped by his experience here with the Union Avenue church, observing the close and cooperative organization, the long range plans, and the system in our work.

The Union Avenue congregation is supplying \$50.00 per month on Brother Hawkin's salary in Greenville. We have also agreed to send Brother McMillan for a donated meeting there this fall.

they suffered their great loss by fire.

A total of \$1,730.00 was sent to these homes last year, the homes listed below, being included:

Southern Christian Home, Morrilton, Arkansas.

Tennessee Orphan Home, Spring Hill, Tennessee.

Potter Orphan Home, Bowling Green, Kentucky.

Boles Orphan Home, Quinlan, Texas.

Sunny Glen Home, San Juan, Texas.

Tipton Orphan Home, Tipton, Oklahoma.



GOLDEN GATE CHURCH OF CHRIST

The Golden Gate Church of Christ

The Union Avenue church, though more and more desiring to concentrate its efforts, recognizes that help is needed in many places and in many ways. Houses need to be built, evangelists need to be supported in mission fields, orphans homes need to be supported, and in many other ways the opportunity comes for helping.

One of the many ways that we try to be of service is in sending the ministers to places for donated meetings. On another page, the work of Brother W. S. Long will be found as missionary under this church, but Brother McMillan also goes on such missions at times, in addition to his local work and regular evangelistic meetings.

An outstanding example was his trip to San Francisco, California in 1946. For many years, the church in the Bay area of that great city has been struggling and making slow progress, content to establish small congregations. But about four years ago Brother B. E. Baw-

com, minister of the Seventh Avenue church in San Francisco, began talking with some of the leaders about establishing a much stronger church. He made a trip back east, including Nashville and Memphis, seeking financial help to build a good house of worship. It was the ideal of that congregation to be-

come in that section, at least in a small way, an influence and source of succor to others similar to what our good congregation has been and is. They purchased a good corner lot on Eighth Avenue, overlooking the Golden Gate bridge; and with the help of stronger churches back east, they built the lovely house in the adjoining picture.

When Brother Bawcom came to Memphis seeking help, he said, "We are not asking Union Avenue to give on our building, but we would like for them to send Brother McMillan to dedicate our building with a revival meeting." So, in May of 1946, the church sent Brother McMillan for that meeting. It was a success in a large way.

In a letter to Brother McMillan, dated March 29 of this year, Brother Gardner Blackman, one of the leaders, who was baptized from the Christian Science faith about three years ago, says, "Our Bible school has shown great progress by more than doubling, and is still increasing in attendance." Bulletins from the church also indicate that the church membership has increased largely, as has the attendance in general.

This donated meeting was another of our investments in the Lord's work. We make no boast of it; we merely report it to you, the members, to share with you the joy of the good being done by your generosity. Our one regret is that we can not do much more; and we will do more as we have more to do with.

"Be not carried about with divers and strange doctrines: for it is good that the heart be established with grace," Hebrews 13:9.

Nashville Christian Institute

The Nashville Christian Institute is an accredited high school in Nashville, Tennessee, established and maintained for the special benefit of Negro children. Long before it became a reality, it existed in the mind and heart of Brother A. M. Burton. He and Brother Keeble talked the plan for years before the school was established.

The first concrete efforts were about seven years ago. For a time, the school was not accredited, but now it is.

Nashville Christian Institute started with two students and one teacher. It now has 350 students and a faculty of eleven teachers, every student studying Bible every day, and eighty or more of the young men are preparing to preach the gospel. Some already are doing so with distinction. All the teachers are negroes, except two,

Brother Bawcom has moved to Detroit, Michigan, and at this writing there is good prospect that Brother J. P. Sewell will work with the Golden Gate church until they can find a suitable man. No more providential arrangement for them could be made than that; and we hope Brother Sewell will find it possible to go.

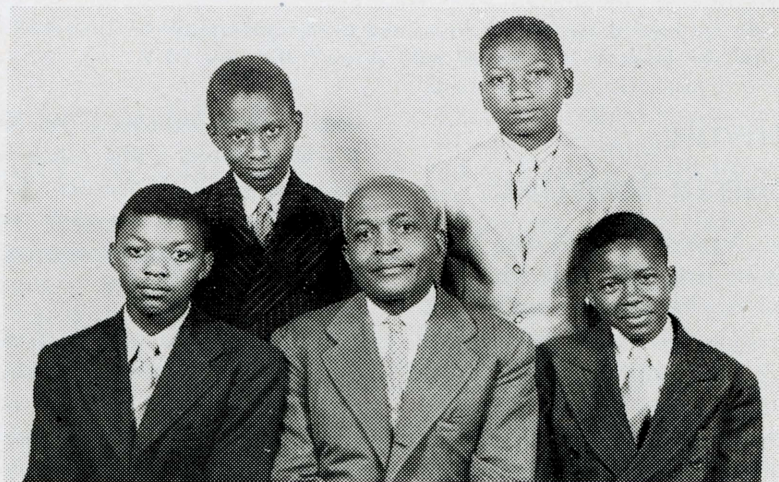
one of them, Brother J. W. Brents, teaching Bible. The other is Sister Campbell. Brother Keeble, president, says, "Brother Brents and Sister Campbell are great blessings to the school."

The picture that follows is that of Brother Keeble and four of the young preachers in the school. Their names, left to right, are: Robert Woods, Freddy Gray (sitting with Brother Keeble), Hassen Reid and Robert McBride (standing). Brother Keeble says, "I have traveled with these boys all over the South, and they are samples of our work."

The Nashville Christian Institute has no endowment yet. It was started through voluntary gifts and is maintained by the same means, tuition and board being, of necessity, very low. Brother and Sister A. M. Burton have been the main benefactors in this great work financially, though many others have given, too.

The Union Avenue church gives \$600.00 per year to this school, believing it to be one of our greatest investments in mission work. The next time Brother Keeble brings two of the young preachers to Memphis our members would do well to go hear them preach at one

of the colored churches in the afternoon. In them you will see a sample of what your Lord's day contributions are doing in the way of living service in God's kingdom, and may God put it into the hearts of other great churches to help in this worthy work.



NASHVILLE CHRISTIAN INSTITUTE

"Whensoever I take my journey into Spain, I will come to you: for I trust to see you on my journey, and to be brought on my way thitherward by you, if first to be somewhat refreshed with your company;"
Romans 15:24.

Mary Carpenter

Following is a picture of Mary Carpenter. Her mother, "Josie," is one of the few really old-fashioned negro women now living—the sort that people dearly love, and whom

the children and grandchildren want to kiss when they meet her. Families whom she has served love her most tenderly. Mary has the spirit of her mother, plus the attainments shown in her letter, which follows:

"Dear Brothers and Sisters:

"In response to the information you requested: Even though I am now an advanced sophomore, my vocabulary does not afford words for expressing my gratitude toward you and your congregation for the tuition you have so graciously provided for my education. I can but say with the writer James, 'Every good and perfect gift is from above.' Fully realizing that you all are the channel through which these blessings are bestowed.

"My dear husband departed this life June 11, 1942. I was terribly depressed, but then came my faithful Christian mother who had already laid for me the 'behind the scene' structural work. She helped me with my three small children. Also, many other friends have assisted us in many ways, especially in securing the dependent children's aid, which has proved a life saver.

"Mother and other relatives who were interested in helping me realize my fondest hope, which was to better prepare myself to serve God and mankind, persuaded me to return to school, in spite of the dark future that seemed to confront me.

"I registered for the fall term of night classes, September, 1942, at the Nashville Christian Institute, finding employment in the homes of people who were both friends and employers, Miss Gilcrest, Miss Owen and others near my home. Some of this work I still have part time.

"Somehow, with the help of the Almighty, we've managed to keep ahead with debts and responsibilities, receiving the much cherished, hard earned high school diploma from the Nashville Christian Institute in June, 1945. I was indeed overcome with joy and thankfulness to hear it announced by Brother M. Keeble that the Union Avenue Church of Christ was going to make possible the furthering of my education, a thing both Mother and I had hoped and prayed for.

"Entering A. & I. State College the fall term of 1945, I have attended classes regularly thus far, in spite of the difficulties of transportation and such. Only recently, a newly formed bus firm began operating in our community. They were quite courteous in trying to arrange a schedule suitable to my hours, but the majority rode at other hours so that plan failed. As it is, I must depend on riding to and from school and work with relatives who live near by, a distance of about eight miles. Fortunately, I haven't walked it many times. Yet it's always a happy relief when I reach home and find that mother and the children have fared all right another day.

"And most certainly I have planned upon graduation to teach or do whatever I am qualified to do. I prefer to teach in an Institution similar to Nashville Christian Institution, where I hope to enter my children when I'm able. It will be more than a life-long task to repay my obligation to the many friends and relatives who have



MARY

helped us these many years, especially you all (The Union Avenue church), and my mother, who is still mother, house-keeper, grandmother.

"I can only study and work to better prepare myself to serve God and mankind and continue to say in my prayers: 'Thank you, God, for all of them'."

Sincerely,
MARY CARPENTER.

After reading Mary's letter, members of our congregation will understand and approve the wisdom of our elders and deacons in helping her finish her education, the small sum of her tuition—approximately \$150.00 per year. Living eight miles in the country makes it difficult to reach school and return; and it takes more than usual courage to stay with the effort, es-

pecially when that distance has to be walked occasionally. But people who have that much faith are the sort who deserve help. Our members, too, have the joy of knowing that what they give is an investment in worthy people, such as Mary Carpenter, who, for years, will be reinvesting in young lives as she daily teaches them in the class room.

"And He made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen."—Rev: 1:6

The Part That Hurts

The reader now has read through the delightful service the congregation has been able to do in the past. You, no doubt, have felt a just measure of pride and have felt a large pleasure in believing that your contributions have enabled the gospel to be taught where it would not have been taught otherwise. You, there-

fore, have had a part in the salvation of the many who were saved through those ministrations. What greater satisfaction could anyone have?

But that is only a part of the story. Many calls come for help that we can not give. Night after night, the mission committee has

met and pondered calls, trying to decide if there can possibly be some additional contributions arranged for, just that we may help a little more. But, naturally, there comes an end to our ability. Church members, however, are entitled to know about those calls. Below are a few quotations from letters:

A letter from Manchester, Tennessee, says, "Sister Lena Cobb has asked that I get in touch with you and ask your counsel in regard to having the Truth planted at Cardwell, Virginia." This letter was written to Brother Long.

Another letter, from Clarksburg, W. Virginia, says, "We are coming to you on behalf of the Church of Christ on Elton Mt. in Summers County in southern West Virginia. A few faithful members have been struggling along conducting services there in the one room school on the mountain for the past six or eight years. At times the congregation has averaged less than a dozen members, but faithful sisters have refused to let the cause die out. They have reared their children up to serve the Lord and conduct his worship. When the church was re-established there about eight years ago, after a number of years when the disciples did not meet regularly, it was due to a good sister who had raised her boy up in the Lord until he had reached the age of manhood and felt the responsibility of conducting worship each Lord's day. This boy, with his mother and aunt, began meeting again and soon the whole mountain community was interested.

"Now they are appealing to the

brotherhood through us for financial assistance to build at the foot of the mountain in Elton. A lot has been donated and about \$250.00 raised among themselves with the promise of about that much more. They want to construct a cinder-block building. At present they have only 13 members with three working men on a low wage scale. These men were formerly farmers, but the mountain is worn out, nor did it ever produce more than a bare living. If the building in the valley is built the brethren from Springdale and East Rainelle will help them out with the loan of their preacher for mid-week Bible classes, etc., but these congregations, being new themselves, are unable to help out much in a financial way."

From Tucson, Arizona, comes the appeal, "We are praying that you good people there will see your way clear to send us a contribution to help us finish the fine building that we have here at the Southside in Tucson, Arizona. Our need is now, and I believe you will help all that you can."

Johnson City, Tennessee, wrote, "We are in need of some support for a preacher in Elizabethton, Tennessee."

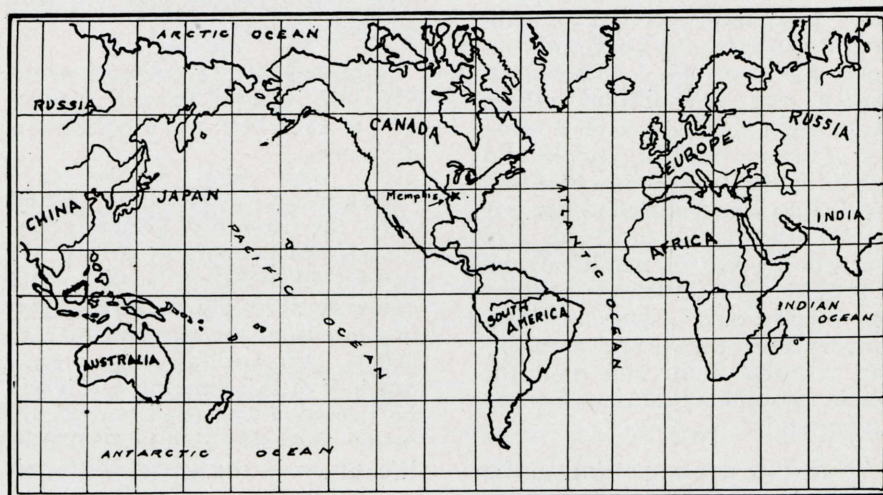
Columbus, Mississippi, wrote, "We, the Church of Christ in Columbus, Mississippi, are now in the process of building a nice brick church building in the central part of the city at a total cost of \$50,000.00. We are able to pay about one-half of this amount, but it will be necessary for us to borrow the other one-half, about \$25,000.00. We know of the great missionary

work your congregation is doing, and of your interest in the state of Mississippi, and thought you might be in position to loan this or a part of it to us, or assist us in getting it elsewhere at a low rate of interest."

From Cuba came the call, "The demand for the Gospel increases from day to day and more workers are needed, but our greatest need, at present, is for a house of worship at Havana, centrally located. We look forward, however, to the erection of other houses of worship, later, in the other Provinces."

And, finally, from Pottstown, Pa., the appeal came, "Dear Brethren, I am lost for words to express how important it is that we have a man at once for Pottstown to take care of the work."

"Remember them that have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation," Hebrews 13:7.



These are only a few of the many such calls which came that could not be answered with a promise of help. People in those parts were as much in need of the gospel as others were, but our financial resources were exhausted. Our good members the past five years have trebled their gifts to mission work. As our contributions increase we shall be able to assist more of these worthy places; but there always is a deep hurt inside when we have to answer a letter by saying, "We have read with much pleasure the prospects which your letter outlined for the conversion of the lost in your community. We also are confident that your needs are as stated in your letter. It would be a genuine pleasure to assist you, but we are sorry to say that our mission funds are exhausted at the present." That really hurts.

The Great Awakening Among Us For Mission Work

Not within our life time before has there been such an awakening as there now is for doing mission work. Our Christian colleges, which, a few years ago, featured in their lectureships special issues of the day, or otherwise made use of the public consciousness in the special themes of their lectureships, now almost to a school is featuring mission work in those lectureships. Harding College, David Lipscomb College, Abilene Christian College, and George Pepperdine College in

their latest lectureships stressed this theme locally and abroad.

This teaching, along with the emphasis given in our religious journalism, and the sermons delivered publicly, and the classes taught in college, have produced almost an unimaginable enthusiasm for mission work. In fact, new fields are opening with amazing opportunities. Paul's prayer, "That doors of opportunity might be opened unto me," is being answered in our day.

"For thine is the kingdom, and the power, and the glory, for ever. Amen."

—Matthew 6:13 (A. V.)

Australia

Ten years ago in Australia there were only three small congregations, lacking in adequate buildings, with a total membership of approximately sixty, no full-time preacher working there, and not a religious school. We still have no religious schools, only one full-time preacher, but we have eight small congregations, with a total membership of about 200. Brother Colin Smith is that preacher. He is now touring the United States, under the direction of the College church in Abilene, Texas, trying to secure more help. He appeared as one of the chief lecturers on the Abilene

Christian College lectureship last February, and soon he will return to his work in Australia.

For the work in Australia, there now is the long-range plan to establish a school in Sydney, to open work in Melbourne and Auckland. During 1947 three additional preachers are going from the States to join Brother Smith in the work. These four preachers will be under the sponsorship of the College church in Abilene, Texas, the Broadway church in Lubbock, Texas, and the Central church in Houston, Texas.

Mexico

Seven years ago, there was not in Mexico a single congregation of disciples, not one minister working full time, certainly not a religious school directed by us, and as far as we know, there was only one member of the church.

The effort to establish primitive Christianity in Mexico began in 1941. Today, we have nine congregations, with a total membership of 300, with plans on foot to establish a school in Torreon, Coah. Plans are also to begin work in three new states. Three new workers are to begin in Mexico during the summer of 1947, and seven more are to begin permanently by the summer or fall of 1948. From \$15,000 to \$20,000 has been assured for this work through the College church and the Highland church in Abilene, Texas; the Broadway church in Lubbock, the Central church in Houston, the Hamilin, Texas, church; the Montana and Raynor church in El Paso, Texas; the Edna, Texas, church; Austin Avenue congregation, Brownwood, Texas; Roswell, New Mexico; the Hillsboro and Central congregations in Nashville, Tennessee.

Brethren Howard L. Schugg and J. W. Treat, professors of Spanish and the languages in Abilene Christian College, have long been prominent in trying to get work going for evangelizing the Mexicans. Their efforts at last are being rewarded.

Opportunities In Japan

In no heathen country are the opportunities more promising than in Japan. Some of the reports from Japan are so promising that it seems difficult to believe them.

It is fairly certain that the occupation forces under General MacArthur are willing to pay transportation under civil service of all teachers who are willing to go over and teach, requirements being that they must remain at least one year, preferably two; and under such conditions the annual salary will be \$3,600.00 per year. Moreover, while teaching at government expense, they are permitted to teach Christianity all they wish. In fact, they are encouraged to do so.

And then, on the purely church sponsorship, there is almost unlimited opportunity for the establishment of schools, for instruction in secular studies, and in which Christianity can be taught with complete freedom. A letter from one of our young men now in the occupation forces of Japan, wrote to his friends in Texas recently about one of his experiences. The letter stated that the young man decided he would like to address a Japanese audience on Christianity and America. Permission was secured through the military of the Japanese for using a large hall in Tokyo. But soon the military of-

ficial came saying, "You will have to announce that no one under fifteen years of age can attend." Asked why, the man replied, "Already more above that age than the hall will hold have planned to attend."

If the America that now counts its money in terms of billions would spend hundreds of millions building and operating schools in Japan to teach Christianity to those heathen, there would be no more sneak attacks on American soldiers in Pearl Harbor. And likely, there would be more Americans in heaven in the world to come. What shall the people, called Churches of Christ, do about this challenge?

South China

All mission work in China, Japan, Africa and other such fields was greatly curtailed during the war, and some of it entirely discontinued. But since the war, those fields are reopening with added opportunity. The Union Avenue congregation does not carry regular responsibility in the mission work in China, but we have made contributions during this year of 1947 to the rebuilding of the work in China under the leadership of Brother Lowell Davis. \$1,500.00 has been contributed to this work.

Brother Davis writes that the opportunities in South China have never before been so great. For

example, the mayor in one city went to Brother Davis and requested him to assume the charge of several thousand children to educate them, promising Brother Davis that he would have complete freedom to teach them Christianity as much as he desired. But Brother Davis had to inform the mayor that he could not accept that responsibility, for he did not have the money with which to direct the work.

Such is an indication of the almost boundless opportunities now opening up for mission work in countries which have been torn by war.

It is of interest further to know that the Government in this country has established two schools for the teaching of Chinese language and customs. One is on the campus of Yale University; the other is in California. In those schools there has been set up a regular China town, with people dressed as the Chinese dress, eating their food, observing their customs, and studying their language. All this is done at Government expense for the advantage it will give to those planning to be diplomats, educators, and missionaries. It would be an exceedingly wise thing for churches of Christ to have several people attending one of those schools in preparation for mission work on a more profitable scale in the future.

The African Work

When Phillip, Acts the eighth chapter, preached to a man riding in his chariot and paused en route to baptize the man, then turned back toward home and left the traveler to go "on his way rejoicing," he made the first contribution to African mission work. All who since that time have made similar efforts, likewise, have added credit to their own spirit of loyalty unto heaven's scheme of human redemption.

In varying degrees, we have made efforts, as a people, in Africa over a long period of time. But at the present we are more serious about those efforts and are getting more done than ever before.

The work in Africa is sponsored by a number of large congregations, each one supporting certain missionaries, but all of the work being coordinated.

For several years the Union Avenue church has been supporting Brother Boyd Reese. Brother Reese has lived in Africa for many years, in fact, most of his life. His people live there. He speaks the native language as fluently as the natives themselves. He is recognized as one of the most influential missionaries we have in the African field, especially in South Africa.

Brother Reese is supervisor of twenty village schools. These schools teach the secular branches

within limits, and also teach the bible. In these schools, the bodies are treated when they are sick, the minds are encouraged when they are discouraged, and always the spiritual needs of the soul are met.

The entire work in South Africa, under the requirement of the British Government, is under a Board of Education, on which board are Brother E. L. Echols and Brother J. C. Shewmaker. Both of these directors recently wrote warm endorsement of Brother Reese as a supervisor of village schools. Brother Shewmaker says, "Boyd, as you know, largely grew up on this field, and, therefore, he is, in my opinion, the best prepared to touch these people of any of the adults who are at present on the mission field." Brother Echols says of Brother Reese, "At the present time, Boyd Reese is in charge of all the village schools in both the Livingstone and Kalomo areas, which means supervising between twenty and thirty schools. I believe that he has maintained a higher enrollment in the schools than any other missionary who has held the job. He speaks the native language fluently, which no other worker does. He is held in higher esteem by the natives than any other worker."

May the Lord give us more with which to send yet other good missionaries to Africa, as well as to other mission fields, where the harvest truly is now ripe but the laborers are few.

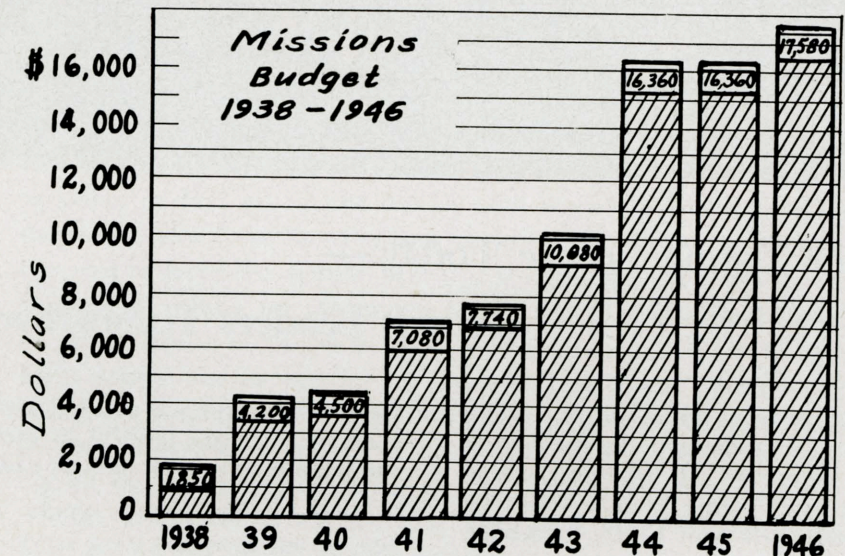
Missions Budget The Last Nine Years

It is said that "figures do not lie". They are our most dependable record for what actually transpires.

A very interesting revelation of

the figures is the growth of our congregation in mission work the last nine years.

Here are what the figures show:



Let it be hoped that we shall increase in mission work as much the

next nine years as we have the last nine.

"I will be with you always, even to the end of the world," Matt. 28:20.



Our Young People Today — Church Leaders Tomorrow.

It has been often said that "The youth of today will be the nation of tomorrow". It likewise is true that the young members of the church now will be the backbone of leadership within a few years. For this reason, we can just about guess the kind of church the Lord will have twenty years from now by the sort of young people in the membership at the present.

Few, if any, groups of young people are more promising in this respect than our young people are here. Many of them take an active

part in church work publicly, and most of them are faithful in their attendance, as in their private lives.

Above is a picture made at one of our prayermeeting services, representative of our young people. Under the able leadership of Brother E. R. Wright, they had conducted prayermeeting the night this picture was made. Associated with Brother and Sister Wright in this good work with young people also are Dewey and Louine Bird, who for many years have been most faithful in this work.

The Flame Must Not Die

It burned in the breast of God, long before Adam was made; it burned on in the heart of His Son, after Adam and Eve had sinned; it was kept burning bright in the dark centuries before Noah; it lit a path for his family when they emerged into a new world; through unfolding centuries, Abraham, Isaac, Jacob and their sons walked in its glorious rays; Joseph was enchanted by it from childhood to the grave; the mother of Moses, and Moses himself, feared neither Pharaoh nor the evil spirits of under worlds; its soft rays enabled them to see a distant city with enriching rewards for their faith in God; it was the strength when he bid farewell to his nation and walked to his graveside alone; it was his light in the sequestered tomb until he sat beside his Lord on the Mount of Transfiguration; it was relit in the lives of Joshua, Hannah, David, and the great prophets; it died not in the den of lions when Daniel lived; it led the long march from Babylon back to Judah; it built again the holy city and restored the temple worship; it spoke in "the voice of the wilderness" calling for repentance in all men; it walked and talked in the Nazarene as He went about doing good; it did not quench when justice lost its way in the courts of priests and governors; it burned its brightest when thieves became its contrast; like a tall taper burning to heaven, its rays shone the world around when it died praying for those who scoffed at it. "O, Love that wilt not let me go, I rest my weary soul in Thee; I give Thee back the life I owe, That in Thine ocean's depths its flow may richer, fuller be."

This light of love was left in the early church; it was reborn in those reformers who died for their faith; a trail of blood has glorified its journey from Creation to this day. But what of you and me? There are calls and doors many; voices are saying, "Come over and help us." The light of that love has reached us; it must not die in us.

Financial Report—1946

Cash on hand and in bank, January 1, 1946:

Petty cash	\$	25.00
Checking account		698.31
Reserve funds		13,134.44
Contributions for period		46,949.42
TOTAL		\$60,807.17

Disbursements for period	\$41,994.43	
Sundry account, debit	6,888.50	48,882.93

Cash on hand and in bank, December 31, 1946:

Petty cash	\$	25.00
Checking account		678.30
Reserve account		11,220.94
TOTAL		\$60,807.17

BUDGET ITEMS	ESTIMATE	ACTUAL
Advertising	\$ 1,200.00	\$ 1,301.59
Bible School supplies	600.00	612.16
Communion supplies	60.00	104.88
Debt retirement	10,320.00	7,006.50
Equipment	420.00	169.32
Heat, lights and water	540.00	513.02
Insurance	780.00	364.75
Janitor supplies	120.00	157.06
Maintenance	720.00	1,809.61
Meetings	780.00	620.25
Miscellaneous	360.00	1,742.27
Missions	17,580.00	15,717.20
Orphanages	1,800.00	1,730.00
Pay roll	9,900.00	8,893.00
Relief	1,200.00	784.16
Stationery, supplies and telephone	420.00	468.66
TOTAL	\$46,800.00	\$41,994.43

CONTRIBUTION RECORD	ESTIMATE	ACTUAL
Weekly Average 1946	\$ 900.00	\$ 902.87

